

CALLS FROM THE  
FOREIGN FIELD

HIGHER  
EDUCATION  
AND  
WIDER  
EVANGELISM  
IN  
JAPAN



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## Need of Higher Christian Education in Japan



JAPAN as a nation is rapidly becoming one of the best educated nations in the world; and it will not respect, still less be deeply influenced by, a Christianity that is not both in spirit and endeavor manifestly educational.

The present attitude of Buddhism is highly significant. Seven years ago there were only five Buddhist schools above the elementary grades having a total of 367 students; two years ago there were fifteen with an enrollment of more than a thousand. Most of the students in these schools are being trained for the priesthood; but besides these there are a number of higher schools maintained by the Buddhists which are open to all. When Buddhism is multiplying its schools Christianity can not be inert without suffering reproach and loss.

In lands where Christian homes and Christian Churches and other Christian institutions abound, Secondary and Higher Christian Education is a strong auxiliary force to build up boys and young men into the highest type of manhood. In Japan today it is a necessity. There is nothing else that takes its place.

Christians in Japan in comparison with the nation are but a handful; but they are a growing body, and they need Christian schools to which to send their sons and daughters. Many of those now in the Christian schools are the children of Christian parents who themselves learned of Christianity in the Christian schools.

The entire State System of Education from the Primary School to the University is in principle non-religious. Under the circumstances this could not be otherwise. Japan is the meeting place of Shintoism, Buddhism, and Christianity; and the great majority of the people are non-Christian. Any attempt to in-



KINDERGARTEN AT KANAZAWA. MISS MAYO STANDS AT THE EXTREME LEFT OF THE PICTURE.

roduce instruction in religion in institutions maintained by public funds would do more harm than good; it would create endless confusion and awake bitter opposition; such an attempt would be neither wise nor just. Nevertheless the fact remains that the majority of students in Japan pass the most formative period of their lives in an environment in which religion has no part; and the result is already constantly and increasingly in evidence.

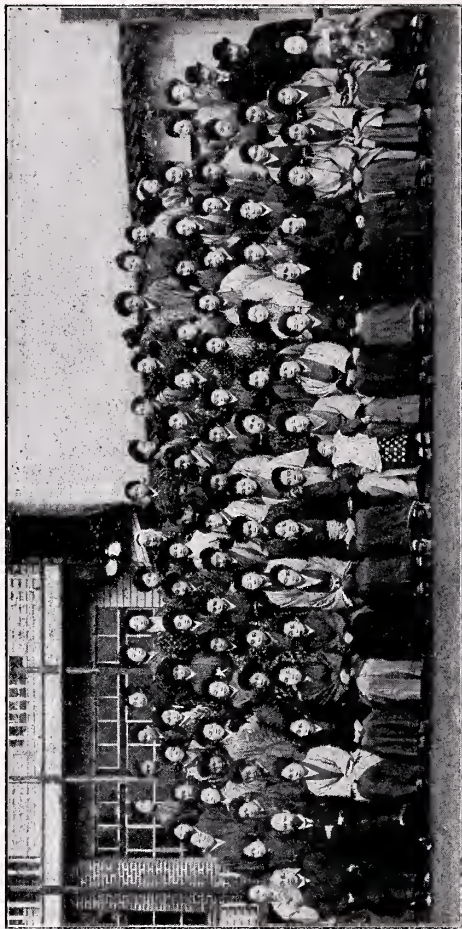
Nor is this all. Not only are the State institutions non-religious; in many cases their influence is positively unfavorable to Christianity. It is true that the Imperial Constitution guarantees freedom of personal faith. But the majority of the principals and teachers in these institutions are indifferent to religion. Many of them are thoroughgoing materialists or agnostics; and some of them are actively hostile to Christianity. This is the air which the students breathe; this is the current

which boys and young men from Christian surroundings must breast. The result is not to be wondered at. Many of the students outstrip their teachers in their indifferentism and scepticism.

The results of Secondary and Higher Christian Education in Japan already noted are themselves a witness in its behalf. It has made friends for Christianity. It has lodged in the minds of many the fundamental truths of Christianity; has led many to accept it as the rule of their own faith and living; and has established many from Christian homes in Christian knowledge and character. It has added an element of strength to the Churches now planted and growing. It has given the Churches their ministry.

## **Wanted a Christian College for Women**

The Japanese Christians and the foreign missionaries in Japan are united in their conviction that one of



A GROUP OF STUDENTS AND GRADUATES OF THE HOKURIKU JO GAKKO TAKEN ON THE OCCASION OF THE TWENTY-FIFTH ANNIVERSARY OF THE SCHOOL.



the greatest needs of Japan, and of Christianity in Japan, is a union college for women to be established in Tokyo. The Government has no universities or college for women and does not admit women to the higher institutions provided for men. The "new woman" in Japan is in danger of being swept away by agnostic and nihilistic tendencies of thought. She needs, and both Japan and the Christian Church in Japan need, a school of college grade providing true Christian education.

The missions have united in the establishment of such an institution, each of the co-operating churches undertaking to provide an annual contribution. Five denominations have united on this basis with the prospect that they will be joined by two more. As the Presbyterian Board has four girls' schools of its own and one which it maintains jointly with the Reformed Board, it is responsible annually for \$3,150 toward running expenses,

and is expected to provide four and one-half units of capital equipment, amounting at \$5,000 per unit, to \$22,500. The Board is seeking contributions toward this equipment and subscriptions to cover for the next few years its share in the cost of maintenance.

## The Meiji Gakuin

The Meiji Gakuin is one of the older and best known mission schools for boys in Japan. For many years it has been under the management of a Board of Trustees representing the Church of Christ in Japan and the Missions of the Presbyterian and Reformed Churches. It is the only boys' school of the Presbyterian Board in Japan and this Board with the Board of the Reformed Church has aided the school by providing missionary teachers and a maintenance contribution. It is indispensable that the institution should be strengthened both that it may provide lead-



A GROUP OF MEIJI CAKUIN STUDENTS AND SOME OF THE FACULTY, TOKYO

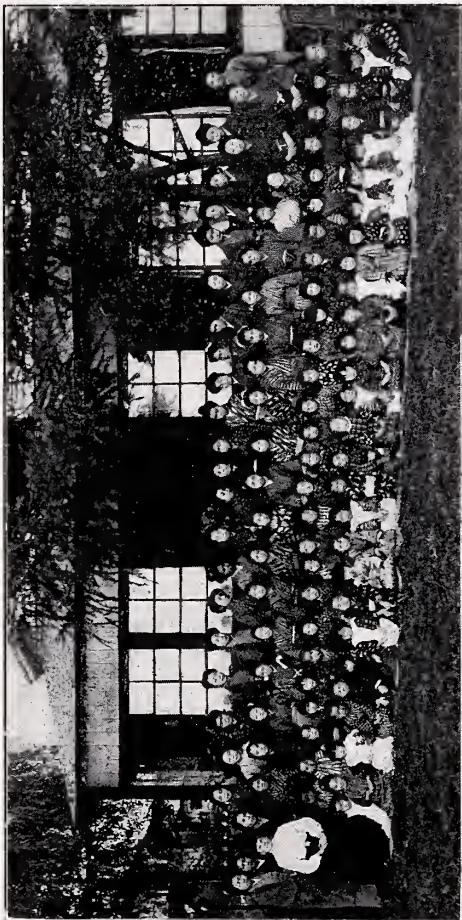
ership for the churches in Japan and that it may help the missions in Chosen by furnishing Christian Japanese teachers for the mission schools there, in order that history and ethics may be taught in these schools with no gloss of anti-Christian myth.

### **Christian University**

A Promoting Committee representing the Missions' schools in Japan is urging upon the home Boards the establishment of a Christian University providing graduate courses equivalent to those of the Imperial University as a completion of the work of the Missions' colleges, like the Meiji Gakuin. The practicability of such an undertaking is now under consideration by a joint Committee representing the American and Canadian Mission Boards having work in Japan.

### **The Evangelistic Opportunity**

Never before, even in the brightest years of a generation ago, has



SOME OF THE SCHOLARS OF THE OTARU SCHOOLS.

the door for the preaching of the gospel been so wide open in Japan as it is to-day. The Japanese churches and the Missions are carrying on a three year Evangelistic Campaign in which the meetings are attended by crowds whether held in churches, tents or public halls. The newspaper reports are full of sympathy; when expressions are called for the response is without precedent. The Church of Christ in Japan had last year the largest number of baptisms that it has ever had, equaling 10 per cent. of its total membership. The campaign has helped to reveal the growing realization of the country that the old religious forces are inadequate to meet the needs of the nation or of human life. At a banquet of prominent men entertained at the Imperial Hotel in Tokyo by the evangelistic committee, Count Okuma, in reviewing the half century of modern Christian work in Japan "not only acknowledged the large contribution made

to the betterment of society but frankly stated his own convictions that no practical solution of many pressing problems was in sight apart from Christianity." Abbot Kosui, the recent head of the Hongwanji sect of Buddhism has said in a statement widely quoted among the people, "Buddhism in Japan as well as in India and China is doomed to ultimate destruction for it is out of touch with life."

One of the missionaries writes in the last report: "We are impressed wherever we go by the eagerness with which people will listen to the Gospel. This surely is a time of transition in this land. Not long ago there was a festival held near here at one of the temples and since it was rather an important affair we thought great crowds would flock to it from all over this region, for that is the usual custom, but to our surprise only a few straggling groups came and in spite of the fact that there was plenty of fife and drum



JAPANESE TEACHER IN HOKURIKU GIRLS' SCHOOL, IN HER STUDY, KANAZAWA.



music and a side-show performance, they could not arouse much enthusiasm.

“Since the people are letting go of their old beliefs and superstitions, it becomes our duty to give them something to which they can anchor their faith and that is the task which lies before the Church in Japan to-day. There are hundreds of villages in this section where we are, in which not one word of the Gospel has ever been preached and the workers are so few that it seems almost that it will be impossible to evangelize them, but since it is our Father’s work we trust to His guidance and pray that He will send forth other laborers to His Harvest.”

A wide door and effectual is opened. Will the Church enter in?



# "CALLS FROM THE FOREIGN FIELD"

THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH  
IN THE U. S. A.

DATE.....191

To assist in the effort to advance and develop the Foreign Mission work of the Presbyterian Church, I agree to give toward the Women's College and other Higher Educational Institutions in Japan and the Evangelistic Work, in addition to my regular gifts for Foreign Missions and the other Boards of the Church the sum of \$.....

Signature .....

Address .....

Member of ..... Church of .....

Note—Pledges and gifts should be sent direct to Dwight H. Day, Treas., 156 Fifth Ave. New York City, who will credit such gifts if desired, to the church indicated.

**The Board of Foreign Missions of the  
Presbyterian Church in the U.S.A.  
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